



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

PENNSYLVANIA.

Canaan, Dec. 12, 1833.

Dear Brother,—Salem Circuit has become the palace of the great King. The sceptre of His love he is swaying over us, and we find on entering the temple of the divine Architect, his table spread, and we feast at the banquetting house of our blessed Redeemer, where sinners are converted at almost every meeting—and blessed be the name of the Triune God for such special, powerful and glorious displays of saving grace.

Sabbath last I preached in what is called Bennett's Settlement—and after preaching, sinners were invited to come to the altar of prayer.—They arose and came with tearful eyes and palpitating hearts, some cried aloud, while others in deep but silent grief, evinced the deep perturbed state of their poor souls, by falling before the mercy seat of Christ, the sinners friend, where before the meeting closed, several could say with the sweet singer of Israel, "come unto me and I will tell you what God has done for my soul." All was joy and gladness, the brow that was arched with melancholy, now wore a smile. The eyes that were suffused with tears of sorrow, like the glorious orb of day which had been overcast, now throws his lucid beams upon the argent stream, and smiling vallies crowned with corn, dance in their ivory caskets, while tears prismatic sparkle as they kiss the consecrated floor which God had honored with his presence.

The Gospel of Christ like the Sun doth appear,  
To illumine the world and enlighten each sphere;  
In grandeur and glory the chariot wheel rolls,  
O'er each distant Island encircling the poles.

D—.

Permit me here to notice an interesting case of a Mr. T. whose wife had been brought out in the commencement of the revival. He forbade her going to meeting, but her soul being filled with the love of God, and zeal for his cause, she was enabled to overcome all opposition, and at last succeeded in persuading him to accompany her to the place appointed for religious worship, and God be praised, the proud rebel was unhorsed, and like Saul, of Tarsus, he cried out, "what wilt thou have me to do." The same Divine Spirit that had converted his soul, dictated what must be done, and he was not disobedient to the Legate of the skies, but being filled with the Holy Ghost, he spake of God's amazing goodness, recommending Jesus and his holy religion to the trembling spectators in language soft and sweet as the music of the spheres. All hearts felt at this time that Jehovah had scattered celestial fire over the assembly, and balmy peace sat tranquil and lovely on every countenance. O my brother, did I possess the eloquence of the highest seraph before

the burning throne of God, I could not tell you the happy state of feeling that reigns among us as a people, in this part of God's vineyard.

We are increasing in numbers and in grace, while our opponents look on with astonishment at our success, and yet they close their doors against us at their feasts, I dare not say of love, for I am confident there cannot be love where God's children are shut out of his temple.—Christ says, I have set before you an open door, but our old side opponents say in Dis. page 84, sec. 42, "Let them be admitted with the utmost caution, and the same person on no account above twice or thrice, unless he become a member." O tell it not in Gath, publish it not in the streets of Askelon, that such a state of things exists in the M. E. Church. Here I must digress a little to show some of the Hildebrand spirit; on Monday evening after preaching in Bennett's Settlement, I was to preach in a neighborhood of E. M. and my appointment being spoken of in private, one of her members requested that it should not be given out; but what think you was his mortification when he found there was one present, who gave them to understand he was not in bondage to any man—who arose and stated that "brother Dare will preach tomorrow evening at Kitterson's school-house," much to his astonishment and that of some others.—God is reviving his work with us and our Presbyterian brethren, shower after shower: O that it may revive still more gloriously! is my prayer. Our opponents urged on two law suits against our brethren, in both of which they had to pay the costs!

Dear Brother, our infant church planted in a fruitful soil, like the rose of Sharon, is overcharged with virgin dew, and we are immersed in soft and gentle showers continually. To God be all the glory. At the appointment last alluded to, after I had taken my seat, a minister of Christ presented me with a text, as the foundation for the evening's lecture, 2 Kings, 6, 16. I spoke with much freedom, and I hope not in vain, for we had a soul-reviving time, and the house was well filled—so much for opposition.

Before I close, I must give you some idea of the interest taken by our friends to promote the blessed work of God in this place. What would your city friends think of the commendable zeal manifested by our brethren and sisters for the spread of religious freedom. *Fancy you see three yoke of oxen and as many sleds laden with females, married and single, twenty in number, start off with their husbands, children and brethren, some of the latter on foot, others on horseback; such a cavalcade was seen travelling through snow, mud and water from ten to fifteen inches deep, to a night meeting, four miles distant, to the house of God, and as they journeyed, the grove echoed with hymns and spiritual songs. The falling flecks of snow, damp as rain, could not discourage them, and like Israel in the wilderness, the Lord was with them. This looks like coming up to the help of the Lord against the mighty. Our cause is the cause of a free people.*

The principles we contend for are the principles of our revolutionary fathers. It is for the majority to rule the minority. Shall we suffer our liberties, civil and religious, to degenerate into licentiousness? No, we will contend for our rights, for they that be for us are more than they that be for them, God is with us, Christ is with us, Angels are with us, the friends of civil and religious freedom, in both hemispheres, are with us—the Presbyterian, Congregational, Dutch Reformed Baptists, and Quakers are with us.

Brother Twiford is indefatigable and successful in winning souls to Christ, and he is beloved by his brethren. Yours, with respect,

E. BLISS DARE.

P. S. There are many on this circuit enquiring after Bro. Barlow, we hope he will visit this circuit as soon as convenient. As he was the first Reformer, who with the ploughshare of God's word broke up the sterile soil, and as all new ground is hard and stubborn to yield, so brother B. found it here—but through God he succeeded in tearing up the stumps. S. and E. with others, and I hope bro. T. and myself, will be able, with the same assistance, to destroy the briars, thorns and underbrush. E. B. D.

## ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—We will trouble you with one more paper on the subject of duty and responsibility. Our first paper (page 338) was designed to induce brother "Senex" to explain himself in his pressing call for more "power to be placed in the hands of church rulers." This had the desired effect; for, in a subsequent paper, he expressly says, "he had no reference to any change of discipline," but "an increase of confidence."

The call on "Senex" "to point out those weak places in our system which need strengthening; and, to shew us what officers in our church are not clothed with sufficient power for the purposes of good government, in their respective departments," brought out another brother from the west, "Bartimeus," who, in one paragraph of his communication, seemed to argue as if he thought the superintendents ought to have authority to appoint and displace class leaders. This led us to call on him for an explanation of his views on this matter; and we shewed, that no such authority ought to be given to superintendents. And remarked, that "if he mean any thing more than a limited prerogative to nominate for office, and power to arrest, or call to account, at the proper time and place, delinquent leaders, we cannot go with him." In reply to this call, "Bartimeus," in the most explicit manner, disclaims all intention "to advocate a preponderance of power in any one order," and, in plain terms, gives his opinion in relation to the appointment and removal of leaders. He says, "Let the classes have the prerogative to elect leaders; but let the superin-



tendent have the right of nomination. Let the quarterly conferences have authority to break leaders; and give the superintendents no more than the privilege to arrest them in cases of delinquency; or in other words, the power of impeachment." He continues: "How far the superintendent's right of nomination should extend, whether to three, five, or seven, remains for the general conference to determine; but even if the classes should have power to reject all his nominations, and to elect a leader independently of them, still his right to nominate would be of vast importance to the general welfare of the church."

Here then, by making calm inquiry, we have obtained from those two brethren, in language not to be misunderstood, their real meaning and true sentiments. Now, with our brother "Senex" we agree, that "without confidence there can be no good government;" anarchy on the one hand, or despotism on the other, will necessarily be the final result. And with "Bartimeus" we are willing, that the superintendents have in all cases a limited nomination of class leaders, not exceeding two or three persons, after which, the class to be at liberty to choose a leader not in the nomination. We are happy to find that "Bartimeus" agrees with us, to increase the responsibility of leaders, by making it the prerogative of the quarterly conferences to displace such of them as are clearly proved to be incompetent or delinquent.

Brother "Bartimeus," however, has, by some means, misunderstood us on a very important point. He seems to think, that we claim for class leaders and quarterly conferences a kind of independence, which will justify them in rejecting the constitutional and disciplinary authority of the annual conference, and of setting at defiance the superintendents appointed to the charge of circuits and stations. We have made no such statements; and utterly disclaim all such revolutionary and disorganizing doctrines. In our paper on the duties and responsibilities of class leaders; we laboured to shew, that, as church officers, they are clothed with ample power for all the purposes of good government, so far as they are concerned in the local interests of the circuits and stations; but, that they are not made sufficiently responsible; and recommended an increase of responsibility, by giving to the quarterly conference power to remove those of them who might be incompetent or unfaithful. And took occasion to shew, that they ought not to be made personally responsible to the superintendents, by giving these power to remove leaders from office. The question was not "which office is superior, that of the superintendent, or that of the class leader?" Had this been the question, we would have admitted, at once, the superiority of the former; but it does not necessarily follow, that the superior officer must be clothed with authority to break the inferior, and put another in his place; this is the policy of the Methodist Episcopal Church. Obedience, where obedience is proper, can be secured by placing the responsibility in other hands. In the Methodist Protestant Church, the authority to enforce the performance of duty is not placed in individuals, no matter how high in office, but in official bodies; and any officer may impeach another for disobedience or neglect of duty. The superior officers in particular, are expected to exercise this prerogative; for it is made their duty, to see that the classes are duly and properly met by their respective leaders, &c. And although a class leader may discharge all his ministerial, repre-

sentative and financial duties faithfully and fully in the absence of a superintendent, nevertheless, if there be a superintendent in charge of the circuit or station, it is his duty to see that the leaders are faithful; and if not, to impeach them, when other means prove ineffectual.

Our system has worked well in every place where the officers of the church have done their duty, and the people have been disposed to sustain them. Where presidents of conferences, superintendents of circuits and stations, stationed and unstationed ministers and preachers, stewards and leaders, have entered spiritedly into the duties of their respective offices, we have prospered beyond any other church in these United States. We verily believe, that with a few minor alterations in the constitution, and a little more detail in the discipline, we shall have a system which, if faithfully and fearlessly administered, will challenge the admiration of every sensible man in the community; and, by the special favor of Almighty God, will ensure the peace, harmony, and prosperity of our branch of the great Protestant Christian family, and make us a blessing to this and future generations. With my sincere regards for yourself and our highly esteemed brethren "Senex" and "Bartimeus," I subscribe myself,

Yours in a peaceful gospel,

AMICUS.

#### TOBACCO.

A correspondent who has given up the use of tobacco gives the following as some of the results.

1. I am now satisfied that it was a positive injury to my health.
2. I can now employ the money which I formerly spent for tobacco to serve some better purpose.
3. I feel as well as I formerly did with the aid of tobacco, and seven times better.
4. I can reprove a drunkard or a lover of rum with a better face, for he would formerly turn upon me and say, "you use tobacco and what is the difference?"
5. I can sit in the parlor without jumping up and running to the door, window, fire-place, or spit-box, and shooting my head forward like a jack-knife to dispose of saliva.
6. I can pass by any person without disturbing his olfactories with my tainted breath.
7. I feel perfectly unfettered, and I have no hankering after tobacco; though it was several weeks before my appetite was completely changed. There is no question that it is very difficult to quit, but "victory is joyful."
8. My teeth are as sound as ever.
9. My mind is more clear and active than when under the influence of tobacco.

[Journal of Humanity.]

#### OBITUARY.

For the Methodist Protestant.

Departed this life, on Sunday evening the 8th instant, after a short illness, aged 4 years and 18 days, LEWIS DANIEL, son of brother David Herring, overseer of the Alms House of Baltimore city and county. By this unexpected visitation of death, the parents and relatives of the dear little child are made sorrowful;—but thanks be to God, that they are not left to sorrow as those who have no hope;—they are satisfied that he is forever happy, for Jesus himself hath said, that "of such is the kingdom of heaven;" and although the tomb now triumphs over his body, and hides him for a little while from us, yet

blessed be the Lord Almighty, that there is a day coming, "when the trumpet shall sound, and all that are in their graves shall come forth." When parents and children that have died in the Lord, shall meet again, to part no more.

"Unveil thy bosom, faithful tomb;

Take this new treasure to thy trust;  
And give these sacred relics room,  
To seek a slumber in the dust.

Nor pain, nor grief, nor anxious fear  
Invade thy bounds. No mortal woes  
Can reach the lovely sleeper here,  
And angels watch his sweet repose.

So Jesus slept: God's dying son  
Past through the grave, and blest the bed.  
Rest here, fair saint; till from his throne  
The morning break, and pierce the shade.

Break from his throne illustrious morn;  
Attend, O earth! his sovereign word;  
Restore thy trust, a glorious form;  
He must ascend to meet his Lord."



#### BALTIMORE:

FRIDAY, DECEMBER 27, 1833.

In issuing the last number of the third volume of this Journal, we wish to record our gratitude to Almighty God, that we have been enabled to continue a regular series of the leading events in our Church from the General Convention of 1830, down to the present period. Also we tender our thanks to those ministers, preachers and members, who have furnished the extensive, rich and varied Religious Intelligence, which occupies so large a portion of our columns. Intelligence, as cheering to the hearts of our patrons, as it is gratifying to us.

Nor can we be silent on the subject of the Ecclesiastical Department.—One which has also been richly supplied by some of the most vigorous, independent and cultivated minds. We avow, most unhesitatingly, that there is not a Church Paper in these United States which has spread before its Church such bold, fearless and independent views, in reference to its Ecclesiastical Polity, as are presented in the Methodist Protestant. Here reason and scripture are left free to combat priestly domination on the one hand, and infatuated anarchy on the other. Here our principles have been developed and scrutinized with integrity and candour, whilst they have proved like gold seven times tried in the fire, the result has shewn that they are based on the immutable rock of equity and truth—and the investigations have endeared those principles to the reader in proportion as the discussion has progressed. If, as a Church, we have erred in any of the minor details, those errors have been exhibited, whether they relate to the want of more definiteness in expression, or more practical efficiency. Those writers who have contributed for this department, have our sincere thanks, and although a few of our worthy friends had feared in the beginning, that the enlarged latitude of discussion allowed, would tend to encourage dissension, yet even to these, it must be obvious, that the very reverse has been the issue.

They now perceive that such discussion was absolutely necessary, and especially in view of the first General Conference of our Church. Many of the most important topics have been canvassed before our people.—



Through this Journal they have seen the arguments pro and con, and will be the better prepared as electors to judge of the sentiments of those they elect, and as representatives to understand what are the wants and wishes of the majority of the Church.

To those who have furnished articles on Divinity—characters of living or departed worth—on the duties and relations of Civil, Religious and Domestic Life, whether in Prose or Poetry, or those on Literature, Science, or Philosophy, we also tender our kindest remembrances—and although last mentioned, yet amongst those first in our esteem, are those kind patrons who have not only subscribed for, but regularly and promptly pay their subscriptions. Without these the lucubrations of our writers could not have been circulated through the Methodist Protestant.

In consequence of the Title and Index being given in this number, our Correspondents will perceive that it was impossible to insert their communications, these will appear as far as possible in our next.

The Publisher has appended bills on this number to those who stand indebted on the subscription book, and he hopes that each will forthwith remit the amount by return mail, at the Publisher's risk. The most current notes they can obtain will be received with pleasure.—Those who remit \$1 in advance, post paid, for the paper, will be supplied from January 1, 1834, to June 1, 1834.

Our Brethren who have received Books from the Book Agent in Baltimore, are hereby respectfully solicited for remittances on account. These are indispensably necessary to enable him to meet his numerous and daily engagements.

Our columns on the "Roanoke" matters will be closed after the insertion of the articles now on hand.

Our subscribers who can spare Nos. 4, 5, 13, 28, of the present volume, will oblige us by sending them, or any of them, by return mail, to complete some sets.

# ORIGINAL POETRY.

For the Methodist Protestant.

## CHRISTMAS.

Welcome once more; auspicious morn,  
On thee there was a Saviour born  
In Bethlehem, where Judah's king,  
Immortal David first did sing,  
(With harp attuned) the worthy praise,  
In cheerful strains,  
Of God, who reigns  
Exalted in his works and ways.

The coming of our Lord divine,  
(In whom truth, love, and mercy shine.)  
Was here all sufferings to endure,  
To make the way of life secure;  
That we salvation might obtain,  
If we believe,  
And him receive,  
And faithful to the end remain.

When'er this welcome day comes round,  
Then should the greatest joys abound;  
The sons of men with one accord,  
Should sweetly join to praise the Lord;  
And thus a grateful tribute pay.  
The sons of earth,  
In noise and mirth,  
Too often waste the sacred day.

The angels sung with holy glee,  
A sweet and heavenly symphony,  
To celebrate the birth of Him  
That only could our race redeem  
From sin, and Satan's heavy thrall.  
In songs as sweet,  
Let us repeat  
The praise for which his merits call.

Westminster, December, 1833.

Y.

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